

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 191.

The Principles of Nature.

MISS BEEBE'S LECTURE.

On the evening of the 12th instant, Shyrament Institute was filled by an intelligent auditory, drawn together by the announcement that Miss Beebe, of Boston, a Trance, Speaking and Writing Medium, would lecture upon "The Unexplained Indications of a Spiritual World." To the most of our New York Spiritualists the lady was unknown; and, after having been instructed and delighted by the living inspirations of a trance, the scientific demonstrations of a Haze, and the eloquent and philosophical discourses of a Trance, it required a good deal of curiosity, or a strong faith on the part of the people, to bring them out to listen to an untried stranger; and more than ordinary excellence of manner or of manner on her part to satisfy an audience made up, if not exactly, by the high character of the discourse to which they had been accustomed to listen. Yet, notwithstanding this, it is no exaggerated praise to say that Miss Beebe's lecture was a complete success, and amply rewarded the auditory for their close and eager attention for upward of an hour. As a defense of Spiritualism, in one of its most interesting phases, against the attacks of its opponents, it was most satisfactory to our friends; while, as a highly finished literary production, it was gratifying to all.

Miss Beebe is a lady apparently some twenty-three or twenty-four years of age, possessing in her appearance, with the quiet, unobtrusive manner which marks the woman of culture, accompanied by refined and elevated society. As a speaker, she is pleasing and impressive. She indulges in neither rant nor declamation, gesticulates but sparingly, and seems more occupied by her subject than by herself. Her manner is that of the refined and unobtrusive lady, but is rendered effective by a full, rich, musical voice, instinctively modulated to the thought which she would convey; and her manner is copious with thought, often bold and original, and always expressed in language whose rhythmic cadences are a perpetual pleasure and surprise to the cultivated ear.

No analysis of her discourse would do it full justice, or convey an accurate idea of her true nature; and her words will not give us as to quite so largely from its pages as we desire; but we give a few passages, selected almost at random, as illustrative of her style and general treatment of the subject:

"HAYES LIES ABOUT US IN OUR INFANCY."
"If, as I believe, the natural world has ever been surrounded by a spiritual world, the undeveloped souls of men have been subject to the influence of invisible beings, there should be, even in their unconscious actions, some indications of that other sphere—some leaning of our souls out of the palpable, sensible world, into that world of mystery. And this is what we may find; not alone in that which pertains directly to the religious element, but in the unconscious thought and testimony of the common action."

"Prominent among the conditions necessary to the reception of these subtle impressions, are simplicity of mind and organic delicacy of nerves. Hence, we have a right to expect in childhood—in the world's childhood—and in the possession of original talents, the intimations of a spiritual existence, manifold and strong, however disguised by ignorance and fancy. And it is so. The earliest announcements of human thoughts are poetical—the prophets of a nobler life—the seers of deeper truths. Bible—sacred books—are the first books, not less for their superiority of thought than their priority of existence." "Infancy, the age of tender heart and soft muscle, of susceptible mind and impressionable nerves, is the golden age—the age of heaven on earth. And he who carries his childhood's open nature further into the rude encounter of life shall latest part company with his celestial kindred."

"The child being, an habitual dweller in the world of vision as in the world of sight, suspects not that we are less cleared than he, and makes no marvel of his wonderful gift. An all-amounting sense of life—of nothing but life—fills his being, not as a thought but as a sensation; and therefore nothing can be said or thought to him. That over-look, or Spirit atmosphere which closes round his soul on every side, and fills it with a quickening energy, is breathed back into everything, not by an invention of fancy, but by a necessity of nature. His little lungs could as well refuse to leave the white wave of his breast as that life-element in him could refuse to reflect the invisible life around him into every visible form. He is the equal brother of the angel and the dwarf, and doubts not, in his simple heart, that both are creatures, like himself, endowed with a capacity to enjoy and suffer."

"Wonder is another door through which the soul leaves out to catch the whisperings from the dark—another indication of that mystic ether which fills around us, veiled from common vision by its own ethereal purity." "Let us deny that the rudest child of Wonder, the poor Feeble-worshiper with his wand—may, his infancy of gods—has had his mission in developing the spiritual world. The eyes that saw multiplied life in everything, were not quite blind to the presence of the One God which is All and in All. Say, too—for we can afford to be generous to the poor savage—that his notion of a life divine and individual in every form of clod or stone or animate being, is more religious, more true, therefore, nearer the vital life of the universe, than the idea of a cold, infinitely vast and infinitely distant Being, who is only mechanism to a dead where which he has not spinning with a momentum as wooden and iron as the movement of your mills and rail-cars."

"Let science do what science can—classify facts, and by bringing together the fragmentary results of experience, combine all phenomena under their natural banners. To give names to related facts, and call their method the law of them, is all that we can do. The overlying 'Why' remains where it was, pointing with mystic hand stretched from the clouds, up to the immeasurable—the Bowl of souls—the life of life—the God of our

eternal worship. The utter incapacity of science to enter the realm of that mystery, and answer the eternal query of 'whence and whither this sublime fragment of life?' is one more strong indication of the super-sensual world—the immortal Spirit in the wheels of all this whirling rush of action."

"All things are vital—all subject to law. Religion is not an accident to be left behind in the growing experience of ages. The index-fingers that have pointed from immemorial time to a Spirit-world, are not the fingers of an idle chance—are not the heralds of a mocking lie. If, for a hundred ages, in souls of every grade, slumber and saint, the credulous and the scoffers, the element of mystery has held its own, the ineffable yearning has still survived, it seems like the alacrity of one-eyed Wisdom, which borders closely on blind folly, to predict its speedy extinction. If any fraction of the human mind can be trusted as healthy and normal, this spiritual one must be—showing purest in simple childhood—strongest in whitest hearts—immortal in all changes."

NECESSITY OF THE NEW REVELATION.

"The very eagerness with which the mind seeks the proof of the great Beyond, and snatches at every shred and straw that is wafted toward us from the Realm of Mystery, shows what a deep want exists for some new evidence of immortality—some palpable proof of the impalpable fact. When men devour with greediness whatever is thrown in their way—clean and unclean—the flesh of goats and the broth of abominable things—we may safely conclude that nothing hitherto has been adequate to their hunger. The famished soul will feast on what it can—only the full soul loathes the honeycomb."

"The natural consequence of the great necessity for this new revelation is the commonest target against it. Water—water in the direction of an outlet. Men's wants are their scourging masters, inevitable as fate. The rapid influx of the whole kingdom of Unrest to the vortex of this new opening, proves where the hollows existed, and what the common want has been."

AN INHERITANCE FOR ALL.

"With a heart open to the influence of the heaven around us, let us accept its slightest intimations as gratefully as its grander revelations—rejoicing that no worldly nature can lay hands upon his green hill-slopes and beautiful woods, bright streams and meadows and gardens of aphrodite, and say, 'So much for this, and 'So much shall thou give for that.' That world is free, and bends to the feet of all, whether they walk the highway of inspired genius, or the humbler walks of unobtrusive worth."

We must here close our extracts, with the expression of the hope that Miss Beebe will, at some future date, consent to the publication of the entire discourse. In the meantime she can do much for the cause of Spiritualism, as a public lecturer, and we invite our friends, in other towns and cities, to avail themselves of her services in this capacity.

THE HUMAN HEART.

BY C. A. STUART.

O, Cotton, I am, in this matter of the heart, to my sorrow at times, too selfish—perhaps sensitive—to yield up its idols so soon. But it must be; the faint bonds of the soul can not escape that fat of time and change—extrangement from the beautiful—and the transition, cost it never so much, and be it never so painful, is an actual and an irrevocable condition of our being. Content in no peaceful valley, where sought but death's angel can approach ourselves or those we love, we dare the migratory path, and must joy or sorrow as fate will. In there no land of promise where this vagrancy shall cease—where our steps will be guided by one only aspiration, that of living within and centering all things at home! Fountains of perpetual youth, ye spring not in fabled lands; the Hybla and El Dorado are not the off-spring of valleys tinted with never-waning sunshine. Your air is not the odor that falls from faints not. Serene skies, calm rivers, mountains throned with gold—these are a mirage toward which the unwearying heart is lured to suffer and die, while within our real life is concentrated all we have conceived or dreamed. To be content; to know there is a limit to the profound desire; to believe, as few do, that we must die; that the fulness, beauty, and glory of life are its simplicity—this gives freshness to decay, youth to age; and the heart, burdened with no phantoms from which it must dwindle in one short hour by and by, is left the conqueror of time and death. It is now night! I am alone save to my own heart, and some few fond memories that lie therein, like a knot of withered spring flowers, never, it may be, to be again revived. O, wild, fitfully beating, impetuous heart!

Gentlest thing the human heart,
Wounded by a little dart,
Wounds so stronger than the bell
Of the trembling apostle,
Shaken, when the lightest breeze
Scarcely uplifts the leaves of trees;
Deeds the eye can hardly see,
Poison shafts to it may be,
All too faint and sensitive
In this rude world to live!
Yet, it doth not ever complain,
Bearing the severest pain;
Drooping in the noontide hour,
Reeling like a fatted steer
In the desert and alone,
Such the human heart hath done;
Till with grief it fills and breaks,
Of itself a martyr makes—
Such of life our dearest part is,
Such that gentlest thing the heart is.

Strongest thing the human heart,
Mocking every honest dart,
Spurning every outward chain,
Smitten down by force in vain,
Leaping with a throbbing start
As its own appearing fate,
Which, nor sun nor farthest star,
Measure, nor can ever mar!

During all that it can feel,
Sudden black and shining steel,
Giving freedom all its might,
Through oppression's stifled night,
Flashing like a beacon light,
Till the dawn-dawn is seen—
Beating louder than the drum,
When the Hallel and the Telle
From the mountains and the dells,
Like the torrents thunder on,
Answered by our Washington!
And the nations leave and those,
Reeling beneath the given blow,
Till the fortress, shivered low,
Leaves to tragedy a bed

Perfected blood has bled,
Heart of Spenser—Hamlet's heart—
Millions at their heels shall start!
Millions, when the dust is strewn
Over conqueror, over throne;
Millions, when Napoleon,
Lifting up his thrilling eyes,
Charged with patriot destinies—
Ride again the nation rise,
Ride them rise and follow on
Where his mighty steps have gone.
Human heart how undimmed,
Proof in light, as proof in shade,
Conquering in hope and thought,
Till it breaks its prison bars,
Homeward bounding to the stars!

SPIRIT LAND AND SPIRIT FORMS.

MR. BRITTAN:

Dear Sir—The question is continually asked, 'where is the Spirit-land?' In what form are Spirits in that land? And some writers on Spiritualism have given geographical position to the spheres which they say compose the Spirit-land; and have led their readers to suppose that Spirits have a form which they occupy at all times, analogous to that which they occupied when on this globe. Indeed they go far as to speak of Spirit-houses, and suppose the 'house not made with hands' to mean something architectural in its character, and analogous to the habitations of men in the form. They even speak of well-supplied tables at which Spirits regale themselves.

Now to the extent that spiritual communications will support these assertions, with the state or advancement of the inquirer taken into consideration, it may be fair to admit their truth; for Spirits certainly do answer questions to accord with the nearest approximations to truth that the inquirer is able to conceive of. Thus, a man in the form, whose spirit is not progressed beyond the examination of mere organisms surrounding him, can conceive of no greatness or happiness other than that which would result from the occupancy of a mansion superior in extent and beauty to any he has seen, with appointments relatively beautiful, etc., and to such an inquirer a progressed Spirit might give an affirmative answer when the question relative to the habitation of Spirits represented the highest imaginative power of the questioner. To another questioner the same Spirit might give another answer, according with the advanced appreciation of the applicant, or with his power of comprehension as extended in a particular line of thought. I suppose that such circumstances may account for the different representations used by theological writers and others who are supposed to have been inspired, relative to a God in form, seated on a throne, streets paved with gold, etc., etc.

For three years past, I have endeavored to investigate this subject, and have received many communications which, at least, present a perfect hypothesis, if not an entirely truthful description of the Spirit-land, Spirit-form, etc. That Spirits can assume partial or entire forms, or what seem to be such to our senses, is known to be true to every investigator of Spiritualism. That these partial or entire organisms can and do handle substantive matters, such as musical instruments, furniture, etc., is equally well established. But it is not known, while this is being done, if the Spirit is in a condensed or aggregated state as compared with its usual condition, or if these forms are mere segregations of material aggregated by the power of the Spirit, with which it bears any such relation as would produce such result, without itself being a part of such creation substantively. Indeed from the communications I have received, if true, I must believe that Spirits both when connected with, and separated from, their earthly forms, are, like all other rarer media, imbued all space; and the evidences given us of their existence are mere evidences of intensity and not of quantity.

First, then, as to Spirits in the form. I have heard you relate a circumstance of the Spirit of a book-publisher in Philadelphia, still in the form, visiting you when absent from the city, and at a long distance from where your friend then was—indeed, speaking to you; and that the next day, when you met your friend many miles away, he saluted you in the same words which you heard from his Spirit the preceding day. Now, had his Spirit left his form on the previous day or was it exercising that form as usual? If as usual, then you must suppose, either that a

portion of his Spirit visited you, accompanied by such aggregation as gave it apparent form, or that his Spirit, as other rarer media, was diffused through space, and exercised its intensity at two or more places at the same time, one being his usual form, which was, as customary, engaged in his ordinary vocations—and the other the form which you saw. On one occasion I was present at a circle held by Mr. Hume, when a physician, one of the circle, stated that he must leave to visit a patient at Jersey City—that his patient would be disappointed if he did not see him. Immediately a communication was rapped out that, by concentrating his will, he would be able to appear to that patient, without leaving the circle. The experiment was tried, and the next morning he received a note from his associate physician, that the patient was better, and had shown no signs of insanity except by in sitting, the night before, that he (the person written to) had been present at his bedside at ten minutes past eight o'clock, and had left without giving his usual directions. This was the time precisely at which the communication was attempted to be made from Hume's circle; and immediately after the attempt, a communication was rapped out, "Your patient has seen you."

You have published many such cases in your paper, and therefore, with Spirits in the form, at least, it is clearly established that they may be active in two places at one time; and it is fair to infer that, if in two, then in a greater number. May this not be equally true of Spirits which have left the form? Why may they not be like other rarer media? Let us begin with some of the grosser media. Heat imbues every substance in nature; even ice is not without it. We find it exercising its intensity as in combustion, fevers, etc., but we do not know that this is really not an abstraction of its quantity, but rather a When we take the electric fluid, the same is true of electricity, abstracting from the quantity occupying space and all matter, but we are simply causing a development of the intensity of the mass by presenting conditions which call forth such action. The medium attraction seems to be resident in all substances, and they are therefore known to attract each other. Two logs of wood floating on a lake will attract each other, and will be found after a time, touching. The earth, as the greater mass, when compared with all other substances upon its surface, is continually exerting this quality of attraction, and so is it exercised between every particle of every mass and every other particle.

The sun exercises such attraction upon our earth as to prevent the centrifugal force from throwing it out of its orbit, and further from the sun. The earth does the same with the moon; and the greater mass, the sun, can not rob us of our moon by its greater attraction, from the operation of the law, "that attraction is inversely as the square of the distance." Thus then, the medium attraction, imbues all substances, in all conditions throughout space; and this rarer medium attraction is a fair one for analogies, and all other natural laws seem to be in exercise ineffectually to overcome attraction. When the wind blows and waves the huge oak, it is but an endeavor to move it from that position in which the law of attraction holds it. Every animal, man included, in his every motion and act is but endeavoring to overcome attraction. The growth of every vegetable is but the lifting apart of particles, thus overcoming or modifying their attraction to lie in new formations between them and thus increase their size. The expansive force of steam, the exercise of every motor, and the movement of every machine, are but attempts to overcome attraction. Attraction, then, is superior to all other known forces, and still is so rare a medium that we can not see it or take cognizance of its acts other than as exemplified by its effects on matter. We can create its intensity, as by the increase of attraction during the falling of a stone toward the earth's surface, but such increase abstracts nothing from the great mass or unity of attraction, nor is it prevented from imbuing all space and all substance. If this is true, then, of the medium attraction, why not true of every Spirit?

The progressed mind freely admits that the Great Divine Mind, occupies all space and all substances, and is the true substance of all nature; that He is ubiquitous and omnipresent. If we admit the fact, "God created man in his own image," as a truth, and that man is the spirit of man, and not the form in which the spirit is first found, then the spirit of man, to fulfill the text, must imbue all space, and is probably in such consciousness as its sympathy would call forth, and its intensity as evidence in spiritual communications, includes the intensity of all other Spirit as to the fact or point communicated, including the Spirit of the inquirer, the medium etc., and may bear the same analogies as does attraction, having greatest intensity when longest exercised, or when acted upon by the greater surface, quantity, or sympathy. There is no more difficulty in conceiving millions of Spirits to occupy all space in a dilated condition, without losing individuality, than there is in perceiving, as we do perceive, that heat, electricity, attraction, each maintain their individuality, while each imbues all known space and every known substance. We often find their effects combined when exercising their functions, at one time the peculiar action of the one, and at another of the other, being most evident. So may it be with all other media emanating originally from the Great Divine Mind, and increasing in its usefulness as new functions, consequent upon combinations, shall go on. Neither of these rarer media is diminished or increased in its peculiar properties or individuality, by proximity, apparent intermixture, dilution or condition.

All reasoning in advance of ourselves must be hypothetical; but every new truth has its birth in hypothesis, and therefore it is

proper to follow those hypotheses which will bear comparison with such analogies as are within our reach.

I hope this endeavor may call out the views of yourself and others on the subject referred to, and if so, my object will be fully answered.

SIR WILLIAM HAMILTON'S 'METAPHYSICS.'

Mr. KERR—In your paper of 8th inst., I notice that your correspondent, B. A. Williams, has some strictures upon my article of November 10, to which I beg leave to make a brief reply.

I wish to say to him that I have read his entire extract from the writings of Sir William Hamilton, and am not able to see that it changes his position materially from the quotation which I gave. The most that it shows is that his philosophy is clear and conclusive on my side, and that his leaning toward free-will is the result of his educational notions on the subject of religion. This is plain from this remark, "We are free in act if we are accountable for our actions." This corresponds with the opinion of Prof. Mahan and all others, so far as I know. Indeed, there can be no rational difference of opinion upon this subject. As Prof. Mahan says, it would be the "perfection of tyranny" to God "to require us to perform absolute impossibilities—to require the law of necessity"—a thing that he could not do himself.

On page 612, Sir William makes these remarks: "It is shown to be as irrational as irrational, on the ground of having understanding, to deny, on the one hand, the foreknowledge of God, and free grace of God, or, on the other, the free-will of man; that we should believe both, and both in union, though unable to comprehend either, even apart."

Predestination is necessary beyond dispute, and if Sir William can believe this, and the doctrine of free-will at the same time, thing could be and not so as we are now. The fact is, Sir William the fog the moment he touches theology. As a philosopher he is as clear as the noonday. He puts a little in mind of the surveyor, who, being lost in the woods, fall out with his compass because the needle would not traverse according to his bewildered notions. In the first place, he lays down a great truth, which may, I think, be regarded as axiomatic. His words are these: "But the judgment that every event should have its cause is necessary, and imposed on us as a condition of our human intelligence itself." Prof. Mahan expresses the same opinion in equally strong language. Sir William then comes to the conclusion, founded upon this axiom, which he expresses in this unequivocal language:

A determination by motives can not, to our understanding, escape from antecedent. Nay, were we even to admit as true what we can not think as possible, still the doctrine of a motiveless volition would be equally casual, and the free acts of an indifferent are morally and naturally as casual as the pre-ordained positions of a determined will. How, therefore, I repeat, moral liberty is possible in Man or God, were utterly unable speculatively to understand.

What else could he say? His philosophy is right—impertinent. Actions have causes just as certainly as they are actions. These causes are sufficient to produce the actions, and must necessarily produce them—as necessarily as a stone falls to the ground when thrown up, or gunpowder explodes when touched by a lighted match. But immediately after making these strong remarks, which would seem to settle the question forever, in the minds of all rational men at least, he gets into the fog of theology, throws away his compass like the bewildered surveyor, and swallows down absurdities—absolute impossibilities. Hear what he says: "But practically the fact that we are free is given to us in the consciousness of an uncompromising law of duty—in the consciousness of our moral accountability," etc. But what does Sir William know about this moral accountability? I question whether he has any well settled notions of a Supreme Being. Mr. Calderwood, it seems by the North British Review, charges his writings with Pantheism. In a letter to me on this subject, he professes to be a Know-Nothing, and at the same time to believe in the existence of such a Being. Now, if he is a Pantheist—talk of the force of moral law! But are we not all Know-Nothing on this subject of a Supreme Being? Surely Sir William is not alone in regard to this matter. Newton, Locke, Clarke, Bacon and all the rest—what did they know! What does my body know in these days? I have paid anxious attention to this subject for some years, and I am grieved to say in regard to it, with Sir William, that I am still a "Know-Nothing."

Now, listen to what Sir William says on page 506: "The only valid arguments for the existence of a God, and for the immortality of the human soul, rest on the ground of man's moral nature; consequently, if that moral nature be annihilated, which in any scheme of thoroughgoing atomism it is, every conclusion, established on such a nature, is annihilated likewise."

I would quote much more in this connection, but I must not take up the space.

Sir William has given us a feast of reason in his book of philosophy, and I am thankful for it. If he has, in a few instances, let his prejudice lead him astray, he has this consolation, that he is not alone.

Mr. Calderwood (see North British Review, November, 1854), in speaking of the subject of a Supreme Being, makes this confession:

The upholder of Atheism will observe that we do not profess to prove the existence of a First Cause. We do not profess to demonstrate the fact. We maintain that it is above proof—that it is beyond all demonstration. We maintain that it can neither be doubted nor demonstrated.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, DECEMBER 29, 1885.

"MERRY CHRISTMAS."

A DAY called Christmas, or Christ-mass, has been celebrated from early ages of the Christian Church, as the anniversary of the birth of Jesus Christ. It is impossible to say at precisely what period this annual festival was generally agreed upon in the Church, but there is a melancholy evidence that it was observed by some Christians at the beginning of the fourth century, inasmuch as it is recorded that a multitude of Christians being assembled in a temple to celebrate the birth of their Master, the persecuting emperor Diocletian who then reigned, caused fire to be set to the building, and its occupants all perished in the flames.

The Oriental Christians celebrated this anniversary on the sixth of January; but the Occidental or Latin Church fixed it upon the twenty-fifth of December. It was never pretended, however, that there was any existing evidence that either of these days was that which saw the birth of the babe of Bethlehem, all reliable traditions concerning the exact day on which that occurrence took place, being lost. On the contrary, the circumstances related as attending the birth of Jesus, afford seemingly conclusive proof that this ever memorable event must have occurred at another season of the year, as it is by no means probable that in the climate of Palestine, the shepherds who saw and heard the angel-choir who came to announce the advent of the infant Messiah, would have been watching their flocks by night, in the open air, on the twenty-fifth of December. What, therefore, could have suggested the appointment of this particular day as the anniversary of the birth of Jesus, is a question whose solution may exhibit facts of some interest to the spiritual theologian.

On entering upon the threshold of such an inquiry, we are struck with the fact that the twenty-fifth day of December was the day on which the ancient Romans celebrated the birth of Sol or the Sun. That luminary passing the winter solstice, or its lowest point in the southern heavens, on the twenty-first day of December, first exhibited a decided appearance of ascending motion on the twenty-fifth, giving sure promise of a renewal of the life of nature which, from the recession of the solar beams, had become barren and dead. This birth of the Sun, or the initial steps of his return to bless and fructify the forests, fields, and gardens which he had comparatively forsaken, certainly was a reasonable occasion for festivity, even when viewed as a merely external phenomenon. There is, however, abundant reason to believe that the more conspicuous religious festivals, rites, and ceremonies, as well as the mythical stories, of the ancient heathen nations, had a spiritual origin, and a true foundation in the universal correspondences existing between the things of the visible universe, and the interior things of God, of heaven, and the human soul.

Among the most conspicuous visible objects by which interior things were regarded to be represented, was the Sun. This luminary was regarded by all heathen nations as the high God, considered as representing the Divine Love and Wisdom; and its movements in the heavens as governing the seasons, and generating and regenerating the vegetable and other forms which grace the earth's surface, were considered as representing the periods, or rather cycles, visitations of the Divine Spirit, to the human race and the individual soul, regenerating the human affections and thoughts, and making the soul fruitful in goodness and truth. This spiritual idea, rather than the notion of external sun-worship, it doubtless was that constituted the origin and animus of the Roman festival of the birth of Sol, the Egyptian rejoicings at the birth of Osiris, the Mythic ceremonies and festivities of the Persians, and indeed those religious rites of all nations, in which the sun was in any way involved as a representative; and it was not until the original spirituality of this idea was lost, if indeed it ever was entirely lost, that any nation or people thought of worshipping the external sun as the Divinity itself.

Now by researches in the theology of the Christians during the early ages of the church, it is found that they fully recognized the truth of many things incorporated with the religions of the heathens, and that they were disposed to adopt these truths into their own systems of religious faith. Tertullian considered every edifying writing, whether Heathen, Jewish, or Christian, as given under some degree of divine inspiration. Several of the early fathers quoted largely from the Sibylline Oracles, the sacred book of the Romans, in confirmation of the Heathens, and in proof of the essential principles of Christianity; and even Constantine himself did this, as may be learned from an oration of his preserved by Eusebius. And this liberal view of the lights of Heathendom is certainly accordant with the spirit and express teachings of the Bible itself, as we might show from many passages, were this the proper place to discuss that point.

In the exercise of this Catholic and truly Christian spirit which recognized the truths an impartial God had revealed in common to all nations, the early Christians doubtless saw the interior and truthful significance of the Roman festival of the birth of the Sun. They doubtless saw that the essential principles represented by that birth as spiritually interpreted, were in all respects identical with those represented by the birth of Christ, of which latter, indeed, it was simply a natural type and prophecy. They were probably confirmed in this view, by reflecting that Christ is, by the prophet Zachariah, expressly called "the Sun of Righteousness." There was, therefore, a beautiful consistency and propriety in their adopting and Christianizing the Roman festival of the birth of the Sun, and celebrating it as the birth of the "Sun of Righteousness," the Divine Logos in whom "was light, and the light was the life of men;" who was a "Light to lighten the Gentiles, and the glory of the people of Israel," and who was the Regenerator and Proliferator of the fields and gardens of the human soul, rendered barren by the cold and loveless winter of selfishness and unbelief. Hence the festival of the birth of Jesus Christ was fixed upon the twenty-fifth day of December, the day on which that glorious luminary by which the offices of the Regenerator and Proliferator of the moral world was most fully typified, was born from the womb of his southern declination, and had taken the initial step of his course to enlighten and bless a physical world which had become cold and desolate in the absence of his beams.

Although the Oriental or Greek church, as we have before said, celebrated their Christmas on the sixth of January, they seem to have fully recognized by it the foregoing natural correspondences; for they called it the *epiphany*, i. e. the shining forth—in allusion, doubtless, to the noticeable increase, on that day, in the shining forth of the natural sun, by which the *epiphany*

of the sun of Divine love and wisdom represented in Christ, was typified.

It may be objected to this view of the subject, that it attributes to the ancient Christians a knowledge of the correspondences and relations of natural and spiritual things, which it is not probable they possessed. If there is any validity in this objection, (and we think there is not,) we still contend, that the remarkable chain of coincident facts which corroborate our thesis, must be attributed to some intelligent and designing cause; and, as spiritualists, we may, of course, readily conceive of this cause in that angelic or Divine Agency which presided over the events and developments of the church, preserving the coherence, and even the coincident forms, of all true and spiritually originated revelations and institutions, that in a future day these might appear in the natural support and confirmation of each other.

From immemorial time Christmas has been celebrated by rejoicings, congratulations, exchanges of presents, and in the mutual discharge of kindly offices between man and man—as also were celebrated the coincident festivals of the birth of Sol, by the Romans, of Osiris, by the Egyptians, etc. This custom doubtless originated before the spiritual significance of the festival was lost, and took its rise from the hearty rejoicings that were felt at the birth, into the world, of that Divine Light and Love which was destined to shine alike on all, and which in its prospective unfoldings was calculated to destroy all unkindness, blot the world with an abundance of the fruits of the Spirit, and ultimately to fuse all mankind into a brotherly union of affections, thoughts, and external interests.

In view of the foregoing exposition, all such of our readers as are accustomed to view things in their spiritual significances, will perceive in the phrase "I wish you a merry Christmas," something more than a meaningless compliment extorted by a time-honored but insignificant custom. Our object, in these remarks, has been to restore to this phrase its long-lost life and import. We would, then, have Christmas celebrated as the birth of the Sun—the *Spiritual Sun*—as the *epiphany* of the Divine Love and Light, which, shining forth into the human soul, melts the cold affections, expands the contracted thoughts, regenerates the moral and social impulses, and makes the whole interior life verdant as the vernal hills, fragrant as the summer flowers, and fruitful as the autumn fields. In the exercise of a heart-felt gladness at this birth of the Sun—the *Sun of Righteousness*—in the realization of its advent in the soul, and in the discharge of those customary offices of kindness toward your fellow-beings which typifies the impartiality of its beaming forth upon the moral world, may you, dear reader, indeed enjoy a truly and spiritually MERRY CHRISTMAS.

THE DAVENPORTS IN NEW YORK.

These far-famed mediums for physical and other manifestations from the world of Spirits, arrived in this city last week. They have come in response to the solicitations of numerous persons in New York and vicinity, who were desirous to personally investigate the wonderful phenomena said to occur in their presence. For the present they will hold their sittings at No. 195 Bowery, opposite Spring-street. Up to the time this paper goes to press, they have held but two sittings. At only one of these, held on the afternoon of Friday of last week, had we the pleasure of being present. At the appointed hour a party of some fifty invited guests, mostly Spiritualists, took their seats on the settees arranged on the four sides of the hall, leaving a vacant space in the center where tables were placed. On the tables were put two speaking trumpets, two violins, a guitar, two bells, and a tambourine. The two boys, who are apparently about fourteen and sixteen years old, took their seats at the table; their father, with a dark lantern, retired to a distant corner of the room, and extinguished the light. After the company had sat for some minutes in silence, a faint and almost inaudible humming of the strings of the guitar was heard; these sounds gradually grew louder; a clashing movement of the instruments upon the table was then heard; then the guitar began apparently to float through the air, at first slowly, but gradually increasing in rapidity, the strings being thrummed all the while. Next the violins, one after the other, joined the guitar in the aerial excursion. These appeared to change their positions with great rapidity, now being heard near the floor, now near the ceiling, now at one end of the room, and now at the opposite end, frequently clashing gently against each other, thumping loudly upon the table, and upon a desk at one end of the room, and tapping lightly upon the heads of different persons. The sounds of these discordant instruments, all being out of tune and more or less broken, as they were rapidly thrummed in their wild and irregular flight, can not easily be described, but they suggested to us the idea of a boisterous whirlpool of bewildered and frightened geese croaking wildly in the midnight air.

The tambourine and bells next thumped and jingled through the air, their motions being similar to those of the musical instruments. A Spirit-hand passed round and grasped the hands and otherwise touched several persons in the circle. A couple of ladies sat together, each having a foot upon a spittoon; their feet were gently raised up, and the spittoon was thrown to the opposite side of the room. By request of a gentleman present, the mediums at the table conversed aloud during a portion of the time while these motions and sounds were occurring in different parts of the hall; but the acting Spirit, who gives his name as "John King," put a stop to this speaking through the trumpet in a guttural and unearthly voice, and saying, "When there is a company present who desire to be convinced, then the boys may speak at the table."

These truly astounding manifestations continued at intervals for upward of an hour, and were brought to a close by an announcement, through the trumpet, by "John King," that there would be a circle held there immediately after Mr. Tiffany's lecture in the evening. Accordingly, at the appointed hour, multitudes rushed to the room, a large portion of whom, as we learn, had to be refused admittance. We have had no description of the occurrences of the evening, farther than that they were of a surprising character.

The arrival of the Davenport has produced great excitement among the multitudes of our citizens who are anxious to witness the peculiar phenomena which take place in their presence, and we have no doubt that their rooms will be thronged with inquirers during the period of their proposed sojourn among us.

Lectures on Spiritualism.

The demand from different sections of our country for lectures elucidating spiritual phenomena, is constantly increasing, and is becoming more and more earnest. To meet these appeals from our friends, the following named persons have signified their willingness to devote a portion of their time and energies:—S. B. BRITTAN, JOEL TAPPAN, MISS EMMA F. JAY, MISS BERRY, WILLIAM FISHER, DR. R. T. HALLOCK, DR. J. R. ORTON, CHARLES PARTRIDGE, and others. The compensation that will be expected for lectures will range from actual expenses of the speaker, to twenty-five dollars. A record of the applications, and remunerations offered, by our friends at a distance, will hereafter be kept; and whenever arrangements for a sufficient number of lectures on any one route are made to warrant a tour, notice will be given.

SPIRITUALISM IN THE CHURCHES.

NOTWITHSTANDING the universal opposition of the various Christian sects, as bodies, to the doctrine of an existing inter-communication between mortals and the Spirits of the departed, perhaps every one of these sects may be confronted with the testimonies of distinguished individuals of its own members, in favor of this very doctrine. It is well known that the Catholic Church has never disputed this doctrine, however she may disavow the current spiritual manifestations on the grounds of illegitimacy. This doctrine was never formally repudiated by any Protestant sect, or, so far as we know, directly disavowed in any of the written creeds or confessions of faith which have served as charts to the numerous religious bodies which have sprung up since the Reformation. The views of Martin Luther upon this important subject are well known; and these did not differ essentially from those of Mahanetion, nor, we believe, from those of Calvin. The Church of England, throughout its early history, was generally favorable to the idea that departed Spirits could, and frequently did, manifest their presence to mortals; and less than two hundred years ago, Rev. Joseph Glanville, then Chaplain to the King of England, and the learned Dr. Henry More, severally wrote works on spiritual manifestations, for the express purpose of confuting the Atheists, and demonstrating the immortality of the soul. This doctrine was also held by the various dissenting churches, as may be learned from the writings of George Fox, Cotton Mather, John Wesley and others; and essentially coinciding with their testimony was that of the philanthropic Oberlin, the pious and noble Stilling, the unpretending but Christ-like George De Benneville, and the devout and self-sacrificing John Murray. These remarks are intended as prefatory to the following extracts from an article upon the same general theme, which we find in the *Cincinnati Spiritual Messenger*. The citations therein presented are commended to the special attention of the adherents of the distinguished worthies from whose writings they are taken; and it is hoped that these citations, together with the preceding remarks, will have the effect of shaming certain of our sectarian opponents into a more respectful attitude to the claims of the alleged spiritual phenomena, before condemning them.

Dr. CHAMBERS' TESTIMONY.—"Angels 'walk in the sight of God. They rejoice in the beatitudes of his presence. The veil is from their eyes, and they see the character of a Presiding Divinity in every scene, and in every event to which the Divinity has given birth. When they see a new evolution in the history of created things, the reason they bend toward it is attentive eye is, that it speaks to their understanding some new evolution in the purposes of God; some new manifestation of his high attributes; some new and interesting steps in the history of his sublime administration."—*Dr. Chambers' Sermons*, vol. 2, p. 286. See the *Sermons* passed. Did the Spirit by the writer anticipate our day?

Dr. NEWMAN'S TESTIMONY.—"The Centurian heard that Christ, in compliance with the request of the Elders, was approaching his home. He thought aright, that he had not gone too far in asking the Son of God, who has Spirits at his command, to come to try him? Could he not have employed one of his host of ministering Spirits to accomplish it?—Christ employed spiritual agencies in the cure of disease, though we cannot bring all the instances of his healing under this class." Little as we know of the connection between the mind and body, we know enough to make it in some degree clear, that an extraordinary spiritual impression produces marvelous effects upon the bodily organism."—*Dr. Newman's Life of Christ*, pp. 111, 142, 209.—The Doctor further argues, that it was not a power of the imagination, or what is called a natural power, to throw off disease, but a susceptibility of impression on the part of the subject—to Spirits, or divine influences, and he continues, "there is no instance of Christ working a miracle where a hostile tendency was not first in the mind."—*Dr. Newman's Life of Christ*, pp. 111, 142, 209.—The Doctor further argues, that it was not a power of the imagination, or what is called a natural power, to throw off disease, but a susceptibility of impression on the part of the subject—to Spirits, or divine influences, and he continues, "there is no instance of Christ working a miracle where a hostile tendency was not first in the 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New-York Conference.

PHOTOGRAPHED BY GRAMER AND ELLIWOOD.

STUYVESANT INSTITUTE, December 19.

Mr. Bruce opened the meeting by reading an address on the subject of "Spiritualism: A New Era, or the Second Advent," which he was controlled by, by a power foreign to himself.

Mr. Jones, after the lecture was finished, said that as Miss Pease had allusion to the time when the Millerites were looking for the consummation of all things, expecting the earth to be burnt, etc., he would make a few remarks concerning his own experience bearing upon the same subject. The Millerites, as early as the spring of 1844, continually looked for the occurrence of some extraordinary event, and the 20th of October of that year was the last grand period which they fixed upon for the coming of the end of the world. At that time things of a very extraordinary character did take place—not such as the Millerites expected to occur, but things of a spiritual nature, which were witnessed and known to but a few individuals. It is a remarkable fact that the first circle ever known, was formed in that year: that the first name given to it was "Circle," and that it was given from the Spirit-world. It happened to be the speaker's rare privilege to be present at that first circle, which was held on the 19th of August, in the year 1844, at a house in Jane-street, in this city, subsequent to which time it was held every week, and sometimes twice or three times each week, during a period of three years. Six or eight mediums belonged to the circle, and among them were those who could see and converse with Spirits. When the question arose in the circle, as to whether they should keep a record of their proceedings, instructions were given them by the Spirits to do so. Mr. Jones was appointed to keep that record, and accordingly he took notes of what occurred, which extended through two large volumes, now in his possession. When the first book used for recording these minutes was nearly filled, they were recommended to revise them, and prepare them with more care, as they were but the beginning of a record of what was to happen; and they were then told that the circle was to be followed by an infinite number of circles, which would be formed all over the world; and the seers in that circle, by prevision, saw them forming in every direction. When a book was procured to contain the revised record, the circle asked what it should be called, and were directed to call it "The Records of the New Era." They were told that when the commencement of the ushering in of a new state of things; that open intercourse was to prevail throughout the world; and that men on earth would eventually communicate with the other world, as freely as they now do with each other. At that circle were witnessed some remarkable physical manifestations as have occurred since, but those who witnessed them dared not to speak of them publicly. A few of the speaker's intimate friends knew of his connection with the circle referred to, and pronounced him crazy, and this connection really did him serious injury in his business. In 1857, the circle was held strongly enough linked together by intuitive energies to cause it to hold together, though broken up by Mr. Jones was left alone, when it was inspired upon his mind that he should give some testimony to the world concerning what he had seen; and accordingly, in 1857, he published a work at his own expense, entitled "The Era of the New Church."

A distinguished clergyman of the speaker's acquaintance, who was possessed of a powerful mind and strong perceptions of truth, was many years previous to the occurrence of these manifestations, gifted with a partial spiritual sight, which was opened more and more, until before his death, which took place on Christmas Day of the year 1844, he communicated with the other world; and on one occasion was told by him from a voice higher than an angel, this communication:—"This is my commandment, that ye love one another;" and he was told that this was the great commandment that was to go forth over the whole earth; that it was the foundation of all improvement. There is no other principle that will carry men to Heaven. Let there be universal selfishness, and universal destruction will be the inevitable result; while if all would do good to one another, as they have opportunity, we should have heaven upon earth. The principle of the New Era—that to do good should be the life of every one—showing itself in all directions. The ushering in of the spiritual manifestations was, at the time of their first appearance, and is now, considered by many as the nucleus of a new state of things, and now, communication is opened between men and the Spirit-world. The phenomena connected with the rappings, and while passing through a great variety of changes during the short period of some nine years, they have advanced from the lower to the higher phases of manifestation, till they have arrived at what we now behold; and they are still going on, and who can tell what the result will be? Every day brings to light some new phase of the manifestations; and we certainly are—disagree it as we may, or be prejudiced as strongly as we will—in the midst of a very remarkable period—remarkable as respects the activity of mind and freedom in every investigation. Men now throw off the trammels of creed and authority, and fearlessly seek for truth. While truth and error are mixed together, there is work for the rational mind to sift the truth from the error. Previous to this period, men knew comparatively nothing concerning the other life—had thought nothing about it. Now they are led to think about the laws pertaining to matter and mind, how mysteriously man is connected with matter—how spiritual influences come down into the natural world, etc.

Mr. Jones was glad to find that there was at least one who entertained views like his own respecting the analogy between occurrences which took place in the Spirit-world, and the predictions of the world, and those which are now taking place. Spiritualism seems to have been born in a manger, as Christianity was eighteen hundred years ago; but it has not yet arrived at the stature of a full-grown man. It is now at the right age for "disputing with the doctors"—about twelve years old. The Christian religion, or the second dispensation, is dated from the birth of Christ, and we may say as much property date the third and last dispensation from the birth of Spiritualism. The Jews expected Christ was coming in great glory and power to rule over them, and be all in all on earth. They looked for a material kingdom and a material king, and they were mistaken. The Millerites made the same mistake.

The speaker was not long since, reflecting upon this spirit while in a circle, when a vision passed before him. He seemed to see a plain reaching far in the distance, by the side of which he seemed to stand; and on which were innumerable spiritual beings. At the further end of the plain there seemed to be a lofty hill, on the opposite side of which human beings were busily engaged, most of them digging with shovels at the foot of it, and throwing the dirt up in such a manner as to make the hill higher. Others he perceived were at left digging, and were walking up the hill, some carrying their shovels with them. With the vision came the impression to his mind, that this long plain represented the Spirit-world, and that the hill represented the materiality which separates men from that world. The human beings about the hill were anxious to find the Spirit-world, and some were digging down instead of up for that purpose, and the hill had been formed by them. Every shovelful only increased its height, and thus made more formidable the barrier intervening between them and the world which they sought. Those who were ascending the hill, had just got a glimpse of Spiritualism, but some of them could not give up their shovels, pickaxes, etc., lest they might be disappointed, and wish to return and dig. Others dropped their shovels on the way. In their ascent, those who were going up rolled the dirt on the side of the hill down into the face and eyes of those who were shoveling, obliging them to leave off their work, when they too would commence ascending the hill; and he saw that the time would come when all would leave off digging down into the grosser elements below, and march forward to the hill, till by ascending it the earth should be discarded as to roll it down so that between men and the Spirit-world would intervene no barrier, and they would have uninterrupted intercourse with each other.

Mr. Jones related the following, which came under his own notice previous Sunday afternoon. At the commencement of a lecture he was delivering before the Spiritualists of Philadelphia, there was a loud clatter, in the form of rappings, etc., which created a great deal of noise, and created some little disturbance in the minds of the congregation, so that at one time he was a little annoyed lest due attention would not be paid to what he was saying, and his effort would be lost if that state of things continued. But he soon forgot his concerns and went on with his remarks and succeeded in mainly attracting the attention of the whole audience upon the subject he was endeavoring to present to their minds; and while, as he believed, every eye and thought in the congregation were directed to him, Mr. Jones—a well-known medium—when then sat some distance in front of him, when the room was well lighted, rose in the air, without any human aid whatever. The speaker saw his feet resting upon the top of the back of the seat, and he then swung partly around from left to right. By this time the eyes and thoughts of the entire congregation were riveted with intense wonder and curiosity upon him, when he sank down to the floor. This manifestation was imperfect on the part of the speaker that lifted him up, because it was declared by the Spirits that it

was their intention to float him over the congregation, and land him on the platform by the side of the speaker, which he [Dr. H.] had no doubt they would have done, had the conditions permitted; but he thought the intense curiosity of the audience was a hindrance to his successful accomplishment. Still it remained a question—how came that man up in the air, without being instantly detected in the act? The speaker thought it a phenomenon entirely beyond the sphere of ordinary causes operating in this world; and that the fact of its occurrence in a large assembly added significance to it. Its effect instead of attracting the attention of the audience from the lecture, tended to increase their interest in it; and, said the speaker, "I think I may say that I never was in an assembly of men where so much serene joy and unsuitably existed, as was manifested there last Sunday afternoon. They felt that it was good for them to be there. I can not describe the occasion in words."

It seemed to Dr. H. that we are apt to forget that Christianity or Christ, is the principle which brings life and immortality to light, as much now as eighteen hundred years ago. The only principle which will ever reveal life or immortality, is the Christ principle in the human soul. The common difficulty with Christians is, they can not rid themselves of the idea that Christianity is a finished thing. They think it is something "done up below"—something contained in a book. During the Covenant times in England, they used to chain their Bible to the pulpit, and mount guard over it, with the idea that if it were destroyed, Christianity would be destroyed with it. Now it must be obvious that this paper called the Bible, is not the thing, but the history of the thing; that Christianity itself can never be finished, and that we have entered upon a new dispensation. Christians are generally of the opinion that Spiritualism is something entirely different from Christianity; but the speaker would say to them as Jesus said to the Jews, "I think not. These manifestations have come to destroy Christianity; they have come, not to destroy, but to fulfill—to make the Christianity of the present day infinitely more true than its most enthusiastic admirers can conceive it to be, until they are baptized into the experience whereunto we have been baptized."

A lady in the audience was controlled to say: The earth and all therein is God's; yet man is his own Savior. And how does man save himself? Hath he not a Savior who died on Calvary—who spilled his precious blood that all the world might be saved? Then how is man his own Savior? By his own good work. By developing those Christ-like principles which are within him. Christ bore about him the semblance of a perfect humanity. He developed within himself the soul of man, realizing all its natural hopes, all its natural joys, and all its natural traits of character, which God gave it from the beginning. Christ died because he had finished his work. He had shown man how to develop that Christ-like principle within him, and how to do good to his fellow men. What exactly the blood of Christ does, O man—to those who are daily and hourly violating the laws of God. Think you that God would stoop from his glorious position to assume the position of a man, and suffer himself to be led by a band of pirates and robbers, to the summit of Calvary, and put to death? That doctrine is now being exploded, and a new dispensation has been given to the children of men.

BOOK NOTICE.

MARRIAGE AND PARTNERSHIP, OR, THE REPRODUCTIVE ELEMENT IN MAN, AS A MEANS OF HIS ELEVATION AND HAPPINESS. BY HENRY C. WHITNEY. Second Edition, enlarged. Boston: Published by Bela Marsh, No. 9 Franklin-street. 1855.

Of this volume it is perhaps not easy to say a well-weighted and altogether appropriate word. The subject treated is one both of such importance and peculiar delicacy, that many a merely well-meaning mind may readily do more harm than good by discussing it. As there are in man's physical constitution many chronic evils that can only be remedied by the most skillful treatment, so there are moral questions that should only be approached by those whose minds have been seven times purged in the furnace of purgation. And yet such are the very subjects that the most prepared mind really, not to say greedily, approach; so "fools rush in where angels fear to tread." Hence, works upon the most delicate relations of life have become most obstructively numerous. A few of these are by the wise and prudent, but most are in themselves nuisances which one would gladly see obliterated. There is often as much prurient impurity in these professed works of science as in the most popular fictions addressed directly to the baser passions. And yet what the deep-seated evil afflicts, we can not expect those publications, which are only its prurient symptoms—not its remedies—can become less frequent or distasteful.

Society is sick, and groaning under intolerable burdens. Abuse, and not a wise and temperate use, of all the functions that can administer momentary gratification, is fearfully apparent to every observer of human life in all its relations. We think there is no individual who does not know in his own immediate circle, of many who are suffering from the peculiar evils which is the design of these works to point out. Intemperance is a great and terrible destroyer of human life and happiness, and yet there is a more subtle, more universal, more inveterate foe of man's truest peace and welfare. The grave holds many a secret on this subject, which if disclosed, would startle the age with strange and unwelcome revelations. But death only conceals for a time, but does not destroy; and now when all things are being tried and brought into judgment, those evils which are pointed out, but not remedied or removed, will assume a more fearful blackness, like a cloud opposed to the clear-shining sun.

And it is not a little significant that the most flagrant social wrongs, the most destructive and pernicious habits, are brought to light and related, not by the appointed censors of public morals, but by men unlinked in gown and band, or the necktie of spotless white, by men unshorn in gown and band, or the necktie of spotless white, by men unshorn perhaps in all—but not one directly inculcating this practical, personal purity, or indicating the existence of special evils as common as an epidemic, and far more fatal to humanity. Nor have we found *Reverend*, much less *D.D.*, prefixed or appended to the names of those authors who have ventured to discuss subjects which now press upon all reflecting minds. Hence, as we intimated above, the task is left to such as will undertake it. Of the work under consideration we are happy to say that it is not liable to the charges which are brought against many of the class to which it belongs. Externally viewed, it may be regarded as rather an able, attractive and delicate presentation of the subject it discusses. We should have been glad to see more frequent and decided appeals to that voice speaking in the silent chambers of every human spirit—to have found a fuller recognition of the divinely authoritative commands written in the inner depths of the conscience. An appeal to *conscience* may run the surface of those sluggish waters, but the strong "voice of eternal principles" is required to bind the monsters lurking beneath. For man will never be holy till he discerns a holy God, whose laws are perfect and absolute.

The special principle for which the author contends, is that every woman is the guardian of her own purity; that it is her right to command the waves of passion, and forbid their tumultuous approach; that all that is not freely given and mutually shared, is violence and profanation.

Perhaps we may be permitted to add that it is as much the duty and privilege of a true wife to inculcate and gently infuse into the mind of her husband, sentiments of just propriety and principles of conjugal order, as to rule her ordered household by the potent sway of the gentler affections; that his Spirit may be whiter than the robes he wears, and his tabernacle more pure than the polished marble that may perchance enclose them within shining walls.

In respect to the letters in which the discussion is carried on, we can not conceal from ourselves a certain feeling of *uneasiness* that steals over us while trying to be interested in them, as though this form of expression was apt for effect. There certainly are no *unpleasant* expressions touching opium. It might also, perhaps, be gently hinted that the speaking of evils against which a genuine modesty is, after all, the greatest safeguard, that quality should itself be especially illustrated.

There is about most works of this nature, a sphere that is more akin to the dissecting room than to the sanctities of home and domestic virtue. The work, however, will do good; and we should like to place a copy in the hands of many a man who quotes St. Paul, but inwardly worships at the shrine of Priapus.

PERSONAL AND SPECIAL NOTICES.

MR. TUFANY'S lectures continue at Stuyvesant Institute, Tuesday and Friday evenings; Brooklyn Institute, Wednesday and Sunday evenings; Williamsburg, Monday and Thursday evenings, at half-past 7 o'clock.

Next Sunday, MR. TUFANY will speak at Williamsburg next Sunday at half-past 10 o'clock, A. M., and 3 P. M., and at the Brooklyn Institute at half-past 7 o'clock, P. M.

Stuyvesant Institute. DR. MAYHEW will lecture in the Stuyvesant Institute, 459 Broadway on Sunday next, morning and evening.

Original Communications.

THE FUTURE STATE.

TOWNS, TOWNS CO., PENN., December 17, 1855.

MESSRS. PARTRIDGE AND BRITTAN: I send these lines on the "Future State," which were composed by my mother who is now in the Spirit Land. If you think them worthy of a corner in your paper, it would please me to see them published.

A. S.

Whither, unbodied Spirit, do you fly?

To happier scenes beneath a milder sky?

Say, do you haste to breathe immortal air

In the bright regions of some distant star,

There to rest in verdant myrtle bowers,

Or skin o'er fields of never-fading flowers?

Whatever faith that chills misfortune's gloom,

That glides the dreary passage to the tomb—

Extends the sway of universal love—

The good must reverence, and the wise approve.

To us are more exalted hopes assigned,

Enjoyments worthier the immortal mind—

A bliss which virtues souls alone can know,

A peace which virtues souls alone can know,

The force of fervent passion to restrain,

To soothe the lonely hours of grief and pain,

Desponding sorrow from itself to save,

Cheer penitence ages, progressing to the grave.

Those blessed Spirits now their aid supply,

To wipe the tear from sorrow's weeping eye.

When the fond mother bends in frantic grief

O'er her lost babe, nor hopes from earth relief,

What can the sorrows of her breast control—

What calm the mighty anguish of her soul—

If doomed to think the mind and beauteous form

Alike the victim of the insatiate worm?

Now, through the Spirit of the best is given

That such comfort the court of heaven.

A future state shall see the babe deplored,

In bright cherubic excellence restored.

Nor here, perverse, a mystery deny,

When all is mystery beneath the sky.

MATHIAS.

"DR. DODS A SPIRITUALIST."

MESSRS. EDITORS: I saw an article with the above caption in your last paper, stating that I was a Spiritualist, and calling me, *if true*, to announce it over my own signature. I grant, that it is but an act of justice and honor on my part to admit before the public, that I am a Spiritualist. You say, that "Dr. Dod's, whose work entitled 'Spirit Manifestations Examined and Explained,' and which was grasped with such eagerness by the opposers of Spiritualism, now feels compelled to admit the inadequacy of his theory of psychological hallucination to account for all the current phenomena which claim a 'Spiritual origin.'"

The theory advocated in my book, I grant has been extensively received by the Christian community, and indorsed by many of the ablest divines in this country who have addressed me upon the subject. The book embodies, as your paper last summer admitted, the only plausible theory by which Spiritualism can be assailed. The grand principles of my book I consider sound, and have never been successfully assailed. I admit throughout the book, that there are certain facts stated by Judge Edmonds and others, which, if real, my philosophy does not cover; and I there say, "Convince me of Spiritualism, and my philosophy (that is, so far as it goes) is still true. I shall in this case move my position a step further back, and contend that Spirits act through the cerebellum (the back brain) of the medium, to produce any communication to mortals." If this be not so, then in what sense can he be a medium? for "medium" only means an individual through whom the Spirit acts or communicates. Spirits certainly do not act through the cerebrum (the front brain) which contains the reasoning faculties, because immortals do communicate what lies far beyond the grasp of the medium's reason and understanding. Let a few things be struck out of my book, and it embodies what is now my philosophy of Spirit Manifestations, or even of the inspiration of the prophets. My book contains a new system of mental philosophy, unless as Professor Bush in his review of it says, I have been in some points preceded by Swedenborg. But I have never read his works, nor borrowed an idea from them.

Yes, I am a Scripture Spiritualist; and let not my friends, for one moment, suppose that I renounce the Bible. I am aware that by this avowal, I shall receive cool treatment from many friends, and expose myself to public ridicule by many of those whose confidence I have long enjoyed. I retired from the lecturing field about five years ago, except to deliver an occasional lecture, and hence am not in a condition to defend myself against promiscuous newspaper assaults, for I have no time to write. Let not my silence, therefore, be construed into an inability to defend the position I have taken. I desire merely to enjoy my faith undisturbed, as I have no wish to meddle publicly with Spiritualism, or to hold any private letter correspondence upon the subject.

I would give my reasons for embracing Spiritualism, and state my whole experience; but as it would require a full hour's reading, I have no time to attend to it. And indeed I must, for the present, be excused, as the facts of my experience are in many respects too startling—too wonderful for human credulity. I do not decline on account of any fear that I can not meet the objections of the opposers of Spiritualism. I feel myself fully able not only to do this, but to satisfy any clergyman that he must be a Spiritualist, or deny the existence of God and divine revelation.

Sincerely yours, for ever,

JOHN DODS DODS.

THE HOLY GHOST.

WHAT are we to understand by what is termed, by the Orthodox, the third person in the Trinity? Is there anything in the teaching of the *ology*, that definitely explains the origin or nature of this Spirit? It is clear, from the testimony, that such a Spirit exists, and that it is of God; but how it is that there is but one Holy Spirit, and yet that it may be manifested to every individual, is more of a mystery than we are able to solve. We suggest, however, that there are many Spirits, and one Cause. It seems probable that the investigation of modern Spiritualism is calculated to clearly demonstrate the nature of that Spirit which Christ alluded to, when he was about to take his final leave of his disciples, and go into his spirit home. We read that as he was about to leave, he promised to send the Holy Ghost unto his disciples, even the "Spirit of truth," which should proceed from the Father; and it was to be given to a guide, a comforter, and a teacher of all truth. And we are informed in Rev. II. 20, that that Spirit manifests itself in exclaiming, "Behold, I stand at the door, and knock." Now this Spirit must exist out of the common comprehension of man; for, it is represented as being without—at the door; and in order that we may observe, or comprehend the meaning of its admonitions, it must, as a matter of fact, be intelligence; and if it is intelligence, it is mind, like unto human beings, only in a more advanced state.

As to the mode of obtaining this wisdom, knowledge, divinity, etc., we hold that it consists in the practical cultivation and investigation of truth which constitutes the new birth and regeneration, and a conformity to the requirements of which is a fulfillment of the whole duty of man. But we live in an age of numerous churches and various creeds and doctrines, all of which are in a state of antagonism to each other. And yet they would unite in casting a stern rebuke at the individual who dares to cross the boundary-line of their common creed, and attempt for a moment to penetrate the mysteries which their theology has failed to solve!

We are persuaded, however, that a little spark which is being rapidly developed to a flame, and its mighty power will consume the iron chains of ignorance, superstition, and prejudice, and they who are now in bonds shall be free.

BURNSTADT RIDGE, Ohio, December 12, 1855.

"KING" AND KOONS ON PROGRESSION.

DENVERVILLE, N. H., July 28, 1855.

MR. JONATHAN KOONS:

Dear Brother—I have seen it stated that "King" the presiding Spirit at your Spirit room, says that he lived on this earth fourteen thousand years ago. If that is true, it seems to me that he must be able to give reliable information in regard to the progression of the race. I can more easily believe in a progression in the forms of the residents of life, from the lowest animal, or even vegetable life, up to that of man, than I can in the progression of the intellect, mind, or wisdom and love of the race; for looking at the amount of ignorance and evil in the world at the present time, there does not appear much chance for progression. It appears to me that a very small degree of retrogression from our present state would carry us back to the savage state in less than half of fourteen thousand years. I should hope that he would be permitted to inform us whether humanity has progressed since he lived in the earthly form, and whether it continues to progress after passing into the higher spheres. If I understand Swedenborg, he says that there have been four churches on this earth, and that they degenerated until there is no one truth left in the last Christian Church; but that there is now forming another Church called the New Jerusalem, which is the crowning and last Church; and he says that there is no alteration after the death of those who die without repentance and reformation begun here; that their ruling love remains with them to eternity; that when they leave the earth they are drawn by the law of attraction, or affinity, to Spirits of similar loves, and being then in their delight, there can be no desire for a change; consequently they remain in their self-made hell to eternity. This is a dismal picture, but I must confess that I have not yet found anything that satisfies me that humanity has made any improvement in morals, from the remotest period to which the history of the race reaches, to the present time. I want to know what is to overcome the attraction of the law of affinity in the higher spheres, that has not done it in this. Now, dear Sir, if the spirit of "King" will, or can give us any information on this all-important subject through the SPIRITUAL TELEGRAPH, or otherwise, he will oblige many inquiring minds. And now, Mr. Koons, I most sincerely desire you to make inquiry of the Spirits in regard to the doctrine of progression both in this world and that which is to come, and let us know the result of such inquiry.

ANAN EVANS.

REPLY TO THE ABOVE.

MILFORD, ATTRESS CO., O., December 11, 1855.

MR. ANAN EVANS:

Dear Sir—Your letter of inquiry is at hand, and I embrace the earliest opportunity in replying through the channel you indicate, provided the Editors deem the matter of sufficient interest to the readers of their *Spiritual Telegraph* (Telegraph).

In order to understand the progressive laws that govern spiritual and mental developments, it is important to understand the actual causes that excite development in the various planes of organic matter. Since the self same laws give rise and character to all matter in form, all organized bodies assume forms which characterize the law of action that called them into existence, and the diversity of characters indicates a diversity of qualities in their component parts. Hence it is obvious that the diversities of color that characterize the human family, depend upon the qualities of the matter that composes their respective forms. Furthermore, men, like so many kinds and varieties of vegetable productions, attract such material to their support as accords nearest to the quality of the magnetic principle of their constitutions. The same laws that govern the physical developments in nature, also govern the spiritual, and as physical matter is evolved from one plane of development into another, under the same law of composition, decomposition, and re-composition, so in like manner does spirit-matter evolve itself into higher planes of development.

All organized forms have their times and seasons of composition, decomposition and re-composition. Their states of decomposition, however, are not states of final diffusion of the component parts, but states of dissolution between their gross and essential parts, in which the gross parts seek their affinities in the descending scale, as refuse and co-solids physical matter, while at the same time the essential parts are elevated one degree in the ascending scale to spiritual and mental perfection. The period of their duration respectively in any one plane of development is justly denominated an everlasting state of existence, even in the mushroom development, which does not continue over a day. But the term "endless," under its ordinary acceptation, can not be made applicable to such states of existence. Hence it is seen that without regard to the gross character of organized Spirits and minds, the self-same actual laws of matter can not fail to accomplish the results to which they evidently tend, in separating and organizing the physical and spiritual portions of matter in highest states of perfection. The philosophy is this: Nature consists in three grand principles—the electric, the physical, and the spiritual. The physical and spiritual, in their original states, exist in a multiplicity of particularized qualities, which, under the first law of composition, represent themselves in blue, red, and yellow colors in each plane of development ascending from chaos; and before the matter composing any one plane of development can be elevated to another, it becomes first individualized in character and form, and according to its component parts, and at the dissolution of these individualized forms, their essential parts become the occupants of the ascending plane, while their grosser parts gravitate beneath the plane of their last abode, in the form of evolved chaos—whose color is gray—to be reacted upon by continuing forces, under which the mass becomes reorganized and qualified for a higher ultimate.

You seem to think that a small degree of retrogression would reduce man to a savage state, and that a higher state of moral society should have been produced under the law of progression during the lapse of fourteen thousand years. And truly, unless one becomes conversant with the developing laws of nature, he would almost be inclined to think so. But how is it? Has yellow color been transubstantiated into a white variety, by cultivation? Or does it continue the same in its simple kind, under a more vigorous growth and refined quality? Now, since cultivation and change of temperature do not affect material changes of varieties in the vegetable planes of development, it can not be expected that man can be materially elevated in point of moral, social and spiritual refinement, so long as the animal functions preponderate; and were it not for the frequent spiritual showers which refresh the famishing grove of man's spiritual nature, exciting his moral sentiments to a sense of higher duties, it is true that in less than half fourteen thousand years, man would be governed entirely by physical forces, from the fact that the gravitating forces of the physical requirements necessarily predominate in man's rudimentary sphere, until modified by declining age. It is equally true that every family, species, and variety of animated life, has its particular period of physical and spiritual maturity; and furthermore, what is termed the physical decline is the natural period of moral and spiritual development; and moreover, as one kind and species passes away under the physical decline, another of a similar class occupies its place under the same general law of material development.

As often as any race of the human family is visited by a gentle shower of spiritual revelations from those who have passed the portals of dissolution into a higher plane, so often said race becomes characterized under a different type of moral government, denominated the church, which through the line of unprogressed ages becomes contained under the gravitating forces of carnal pleasures, and love of superintendence. Hence Swedenborg was correct in the *idea* he wished to convey, viz., that the fourth code of morals is about to be introduced, in which both Jew and Gentile will participate, and it will become their moral standard, in room of the ancient Hebrew and Christian ceremonies. Around this all "nations, kindreds and tongues," will rally, as seen by the "inspired" writer (John) in a vision, which will form the platform for all future moral improvements, by the Jewish and Christian world.

I have now given a brief exposition of King's philosophy relating to this subject. Were I to attempt a minute detail of the same, the illustration would fill volumes; and fearing that I have already trespassed upon the patience of the reader, I will close for the present, with this additional remark: so long as men endeavor to associate the governing principles of matter with the action of mind alone, so long will they fall short of a true understanding relating to the actual causes that excite intelligence.

Yours, for the light made manifest,

JONATHAN KOONS.

MINISTERING SPIRITS.

BY MRS. R. A. REUBEN.

Is the calm and silent watcher
Of the night,
Holy spirits have roamed up,
Pure and bright,
Tenderly they watch our slumbers,
Sweetly chant in heavenly numbers
Praises to God; while angels enshroud
Hearts to light.

Listen! listen to the music
Of the spheres,
Stealing softly o'er the senses,
Calming fears—
Soothing every troubled feeling,
Every pain and sorrow healing,
Light and peace from heaven revealing,
Dying tears.

From their bright and glorious mansions
In the sky,
Where celestial pleasures ever
Multiply,
Where, 'mid sweetest ever vernal,
Flows the stream of life perennial,
And the joys of life eternal,
Never die.

Have they come, these happy beings,
To our side,
Carefully to watch our footsteps,
And to guide,
From the paths of sin and sorrow,
Where we mope in anguish borrow,
To the bright celestial morning,
There to bide?

PHILADELPHIA.

TO JOHN F. WHITNEY,

AND OTHER SPIRITUALISTS.

Dear Brother John F. Whitney, of the New York Pathfinder—As a spiritual investigator—expect to attain the summit of reliable spiritual intercourse, by merely holding circles—by sitting for the development of media through spiritual influx, and by possible manipulations, or even by the high expenditure of patience, time and money, in the attainment of these ends simply? If there is any such anticipation, let it be at once banished as most utopian and abortive. To understand—to see—to understand—to investigate the fact of a Spirit-life and a Spirit-world—to hear—to love to hear from our dear departed, is indeed a good thing—a noble, a lovely, a blessed thing. But a spiritual connection can never be made by sittings and by processes of development as in the foregoing, thus far carried on. To regulate that spiritual connection requires something far higher than the aims, purposes and conditions to which the mass of investigators have thus far accustomed themselves; and so long as Spiritualists give the bulk of their attention to facts merely, and are chiefly interested in ideas, philosophy and marvels; and so long as mediums are scarcely above, and sometimes even below, this plane—so long will many, many things unsatisfactory and disagreeable occur in connection with the manifestations; and millions of dollars spent needlessly in connection with such a phase of the subject, will avail nothing to counteract the evils complained of.

On the plane of *revelations* is soon forthcoming—has now begun—a *new era*, of which I have for some time spoken under the title of the "Reason Light" Connection, Brotherhood, etc. The mediumship which has been established in direct reference to this, I have found unsatisfactory and trifling. With reference to this, all mediums adapted to the purpose are now being systematized, or established in a reliable and glorious connection, of which circumstances I have the best and increasingly numerous testimonials to offer. I sincerely hope that friend Whitney, with all others who may be a little befogged by the prevalent undeveloped condition of things, will keep their eyes open to the aural gleamings which indicate the brighter outcomes of our glorious cause. There is nothing lost in any expenditure which has thus far been made; and to witness the full triumph of the truthful element in the spiritual movement and manifestations, it is absolutely necessary that close attention be paid to that vital growth of the heart, and to those practical relations of life and action which will blend the people in love and harmony, guard and secure every human interest, and perfect the connection between men and angels—earth and heaven. The "Universal Unity and Brotherhood of Man," soon to be propounded in its comprehensive details, will give the people an opportunity of acting more fully than ever before in the cultivation of the practical and heavenly life, and will enable them to judge more accurately what is meant by the "Higher Unfolding."

Cordially a brother,

ATHOL, DEPT. MASS.

R. J. MANTELL.

THIEF TRACED BY SPIRIT INFORMATION.

FRIENDS BRITTAN:

The following fact took place under my own immediate notice. On the 27th of September, 1853, Mr. G. R., a young man in my employ, ran away with four hundred and eight dollars of my money in his possession. On the 2nd of October following, Mr. McIntosh, merchant of this city, saw Mr. R. in Buffalo, on the cars, bound for California. By him Mr. R. sent word to me that it was useless to try to find him (R.) and that it would cost more than it would come to. On the 8th of October I received a letter from R., dated New York, informing me that I might go to B—, and that he was going to C—a further observation that money made the man, and if a man had money he would be respected, no matter how he came by it. I read this letter to Mrs. W. and observed that I felt the loss, and was much in need of the money Mrs. W. (who then had no confidence in Spiritualism) observed, "why don't you consult the Spirits?" I replied that I had never given the subject a thought, but that I would do so at once. We then sat down at the table. Soon Mrs. W.'s Spirit-brother announced himself. I will now give the conversation.

